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north to the Nalachevaya River in the south. The second included Itel'mens living from the Nalachevaya River to Cape Lopatka, as well as the "Near Kurilers." The third group consisted of the Itel'mens of the western coast of the Kamchatka Peninsula (Sedanka-Khayryuzovo). The greatest differences were between the languages of the northern and southern groups. Of the dialects of the Itel'men language, only two have survived to our time—the Khayruyuzovo and the Sedanka, which were strongly affected by Koryak and Russian.

The question of the origin of the Itel'mens remains open. The archeological remains on the peninsula have not been studied sufficiently. They are represented by semiunderground dwellings, which hold large quantities of neolithic stone implements: arrowheads, spears, hatchets, scrapers, blubber lamps, well-made bone objects and fragments of pottery. These are very close to the Itel'men implements of the 17th and 18th centuries. Similar stone and bone objects were found by the first explorers of Kamchatka—S. Krasheninnikov (1737-1742) and G. Steller (1740-44).

The first ethnographic data about the Itel'mens were provided by V. Atlasov, who made a journey to Kamchatka from the Anadyr' Fort in 1697, with a detachment of Cossacks and Yukagirs. Atlasov followed the western coast, almost to the southern tip of the peninsula, and collected the first fur-tax from the Itel'mens. He found the Itel'mens at the height of the neolithic technique in making stone and bone implements. His "tales" (reports) abound in ethnographic materials. They provide fairly detailed descriptions of the material culture (villages, dwellings, clothing, methods of preparing food, etc.), the geographic distribution, and individual features of clan organization. Especially interesting are Atlasov's data on pottery-making, for only 40 years later, S. Krasheninnikov found no traces of this occupation among the Itel'mens.

## Economy, Daily Life and Social Relations

Thanks to the remarkable work of Stepan Krasheninnikov, a participant in Bering's Second Kamchatka Expedition, we have a detailed account of the material production and social order of the Itel'mens in the first half of the 18th century, when they still retained their original culture.

They were fishermen who lived in permanent settlements along rivers. Their largest concentration was in the basin of the Kamchatka River. The main fishing season was during the salmon-run, when the fish surged upstream in dense masses to spawn. They fished with nets and hooks.

Nets were woven of nettle fiber. Fish was cured, made into yukola, and pickled in pits. Fish-heads were always pickled; this was a favorite dish.

The second important occupation of the Itel'mens was hunting. Kamchatka at that time was very rich in meat and fur animals. But fur animals were also hunted primarily for meat, since there was no market for the furs. V. Atlasov reported that the Itel'mens mixed chopped sable tails with the clay when making clay utensils.

An important role in the Itel'men economy was played by sea hunting. They hunted seal, fur-seal, and sea-beaver. The southern Itel'mens also hunted whales with arrows poisoned with plant poison.

None of the northern Siberian peoples engaged as widely as the Itel'mens in gathering wild plants. Most important in their diet were the tubers of sarana (a local name for various members of the lily family), sweet grass stems, the leaves of arnica, various berries, cedar nuts, etc. Plant tubers were dug out with a special digging implement of deer horn, tied to a wooden

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Village, 18th-century engraving.

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At the time of the first Russian acquaintance with Kamchatka the Itel'mens maintained a primitive-communal order. "Until its subjection to Russian rule," wrote Krasheninnikov, "this wild people lived in a state of complete freedom; it had no masters, was subjected to no laws, and paid tribute to no one. Old and courageous people had superior position in every ostrozhka, but this meant only that their advice was hearkened to. Generally, there was equality among them, no one could issue commands to anyone else, and no one had the right to mete out punishment on his own to anyone." Every village was inhabited by members of one clan. The semidugout housed several related families; the number of its inhabitants sometimes was as high as 100. They were bound by collective production and consumption. The custom of vendetta prevailed.

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The woman held a high position in family and social life. Many features of matriarchy persisted in the Itel'men social system. These included the husband's moving into the wife's home, or at least temporary residence in the father-in-law's house; marriage by working for the bride, which involved the groom's moving to her home and performing various tasks. But the matriarchal organization was already in a state of disintegration in the beginning of the 18th century. Constant wars among individual clans and with neighboring peoples, waged for the sake of seizing women and captives, who were partially turned into slaves, intensified this process. The arrival of Russians in Kamchatka led to rapid changes in the economy and life of the Itel'mens.

[562] [591] [583] [182] [721] [648]

The religious notions of the Itel'mens, according to 18th-century explorers, and primarily Krasheninnikov, had many elements in common with the beliefs of the Koryaks and Chukchi. These included the idea of the raven-creator, rituals and celebrations connected with the annual economic cycle, whale, bear and other ceremonials, consisting of "treating" and "giving gifts" to the animals killed in the hunt. The most important of these was the fall festival, ending in "purification"—passing through hoops of birch twigs. The Itel'mens believed in evil mountain and forest

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105 The Itel'mens believed in evil mountain and forest
[176] spirits, the sea-spirit, Milg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

[193] The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

[164] The bodies of dead adults were given to the dogs to eat; children were
[156] buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

[199] In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

175 Information about the abundance of fur on Kamchatka received from Luka
648 Morozko and Atlasov attracted the attention of the tsarist government and the Yakutiyan governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

175 The Itel'mens' struggle against extortions and oppression expressed
648 itself at first in attacks on individual representatives of the tsarist govern-
669 ment and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

[161] The quelling of rebellions by armed force and the arbitrary rule of the
[731] local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other diseases which devastated entire districts. The remnants of the various
[614] clans could no longer exist independently and united into larger territorial
[178] units. Thus, instead of the former clan villages, new settlements sprang up, inhabited by members of various clans. New villages were also created
[728] by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

175 The system of tax collection through the village elders and the develop-
648 ment of barter with Russians resulted in the accumulation of private prop-
526 erty in the hands of some individuals. As early as the 1730's, there were
426 toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

175 The economic condition of the Itel'mens did not improve in the latter half
648 of the 18th century. This was due above all to the system of tax collection and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too,
[166] was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.

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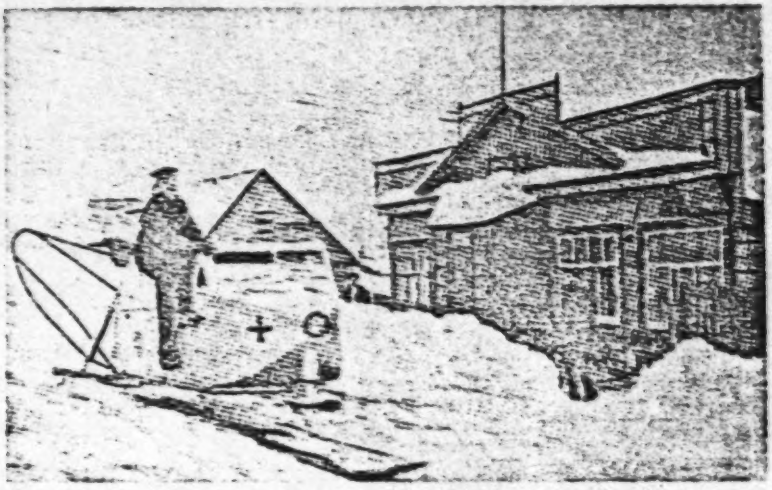
View of the village of Sedanka, early 20th century.

The development of trade gave rise to the exploitation of the Itel'mens by merchants. These gave the Itel'mens goods on credit, often against their will; then, if the debt was not paid in time, they doubled or tripled the sum. Often, an Itel'men would have to pay as long as he lived for some small article, such as a knife. This type of trade did not disappear even after the formation of the Russo-American Company (1799). The company sold its wares at prices 10 times higher than their actual value. By the 1850's, the indebtedness of the Itel'mens to this company had risen to the grandiose sum of 150,000 rubles.

The Itel'men economy remained essentially subsistence. The fishing catch went solely for the satisfaction of the fishermen's needs, and none of it was sold. The only articles that had commodity value were furs. Villages were governed by elders, elected by the villagers and approved by the Russian administration. Very often the post of elder was hereditary. Survivals of clan organization were preserved among the Itel'mens until the 20th century. These included elements of collective production and distribution of food products—collective fishing by means of fishtraps, collective seal hunting, division of the carcass of a whale cast up on the shore, the custom of mutual aid, etc.

The first efforts at introducing agriculture were made after the founding of a monastery (the Uspenskaya Pustyn') on Kamchatka, in the first quarter of the 18th century. In the 1740's the first group of Russian peasants was resettled in Kamchatka. Further groups of settlers followed, but agriculture enjoyed small success. The administrative method of introducing agriculture among the Itel'mens could yield no appreciable results with the primitive agricultural techniques of that time. The products of agriculture therefore held a small place in Itel'men economy. Gardening was more successful. In the second half of the 19th century, all Itel'men villages had small gardens, producing potatoes, turnips and horse-radish. But even this gardening was negligible in scope and extremely primitive. The natives were unskilled in tending plants; they dug the soil with wooden hoes, did not know about watering, and so on.

Cattle were first brought to Kamchatka in 1733, and again, from time to time, in succeeding years. The livestock was kept grazing all year; there was little preparation of hay. Horses were also left to their own devices, and became so wild that they were difficult to catch. They were used chiefly in autumn as riding and pack animals. Wheel transport, such as the cart,



Medical aerosleigh.

175 wheel transport such as the cart,
648 was unknown before the Revolution. For cattle, the Itel'mens built cold
231 barns or sheds and provided some supplementary fodder in winter. How-
[493] ever, the milk yield was very low, and livestock mortality was high.

From the Russians, the Itel'mens obtained improved means of production: firearms, nets, etc. Stone and bone implements were completely abandoned in favor of metal ones. Russian clothing and utensils began to come into use. The primitive semidugout was gradually (and by the beginning of the 19th century, completely) replaced by wooden board dwellings, and occasionally by log houses of the Russian type. Simultaneously with the absorption of Russian culture by the Itel'mens, a reverse process was also taking place in the 18th and 19th centuries. Soldiers, Cossacks and
[563] peasants, who were systematically being resettled on the peninsula after the middle of the 18th century, married Itel'men women and acquired some elements of their way of life and culture. The result was that peculiar population of the peninsula which became known, as we have pointed out earlier, under the name of Kamchadals and was often mistakenly classified as Itel'men.

175 In the early 20th century, the condition of the Itel'mens deteriorated in
648 consequence of the development of the Japanese capitalist fishing industry
231 in Kamchatka. Predatory industrial fishing at the mouths of rivers during
231 spawning runs caused almost annual failures of the native catch and led to inevitable famines.

175 Contemporary Life of the Itel'mens
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During the civil war in the Far East, the Itel'mens actively helped the guerrilla units, and later the Red Army troops, in liquidating the White bands. The guerrilla units included many residents of the villages of Napana, Utkholok, Kovran and Sedanka. In 1921, the Soviet government was firmly established on the peninsula, and the reconstruction of the economy was launched.

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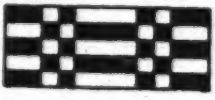
At present, the Itel'mens differ little in economy, culture and life from the neighboring Russian population of Kamchatka. They are united in fishing collectives which are well equipped with technical gear. A certain role in the Itel'men collectives is also played by sea hunting and the hunting of fur animals. 177 648 474 433

The land area devoted to gardening is growing yearly. Potatoes are grown everywhere in sufficient quantity to provide food until the next crop. The collectives have ploughs, harrows, haying-machines, and other agricultural implements. The ploughing is now done with horses. The stocks of cattle are gradually being improved; the preparation of hay is widely practiced, and warm barns have been built for the livestock. Some of the collectives, like the "Red Partisan," not only produce enough milk for their own needs, but also supply the workers and employees of the Tigil'skiy Rayon. [241]

Today, Itel'men collective-farm members live in houses of the Russian type—spacious, bright, with large glass windows and plastered walls. The house furnishings are the same as those of the Russian collective-farm members. 177 648 342 474

In all the Itel'men villages there are medical institutions, clubs and schools. The instruction is in Russian, since all Itel'mens know Russian as well as their native language. Various institutions are staffed with native personnel. Dozens of Itel'mens, both men and women, are working as teachers, accountants, and nurses in hospitals, and are also serving in elective Party and Soviet posts. 177 648 36 [191] [463]



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Shortly thereafter, however, in 1790, Ssarytschof reported /354/ from his journey through the country that there were no longer any earth yurts anywhere and that instead of them Russian-style houses (log houses, so-called isba) had been built everywhere; only the summer dwellings of the Kamchadal, which are likewise peculiar, had been retained (1). On the basis of a remark by

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1. Sarychev", Putesh. po Sieverovost. chasti Sibiri, Pt. I, p. 179.

Mamia Rinsô on his voyage in 1809 from Deren down the Amur, one might think at first glance that the same thing had happened among the Gilyak on the Amur. Coming from the territory of the S'janta (Olcha), when he entered the territory of the Smerenkur (Gilyak) at Horo (Chjare), he noticed that from there on people, dwellings, implements, and way of life changed and became exactly the same as on Krafto (Sakhalin) (2). One might

2. Siebold (Nippon, VII, p. 177). Cf. also p. 248 above.

think, therefore, that at that time the Gilyak on the Amur were still living in earth yurts as on Sakhalin. But this is impossible, for, as mentioned above (p. 466), four years earlier Krusenstern had found Chinese winter-yurts among the Gilyak on the northern tip of Sakhalin, that is, at the farthermost point, as far as these dwellings are found even today. If, in addition, one considers the fact that Mamia Rinsô was traveling in summer, there can be no doubt but that his above remark referred to the summer dwellings, which in fact, as we shall see in a moment, are quite different among the Gilyak on the Amur and on Sakhalin than among their neighbors, the Olcha, and the other Tungusic Amur-peoples. Conditions in Kamchatka and in the lower Amur region were too different to have produced an equally rapid disappearance of national peculiarities in both places. In the former, the Russians, after conquering the region, settled

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/354 cont./ permanently among the natives, who were greatly decimated by the previous bloody battles, building their houses in their own way and entering into permanent, peaceful relations with the Kamchadal, even mixing with them more and more. It is therefore not surprising that their style of building soon became the customary one throughout the region. Matters were different in the lower Amur region among the Chinese and Manchu: a conquest and colonization of this region by the peoples named have never taken place. As was discussed above in detail (3),

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3. See pp. 119, 142-144 above.

it instead was and is visited only from time to time by individual Manchu officials and Chinese merchants who, in a few places where they have their own houses, always take up residence in the houses of the natives, and this only among the Tungusic Amur-peoples, for the Gilyak have even denied the Chinese traders entry into their region. Hence, it undoubtedly must have taken a long time before the Chinese winter-yurt reached the Gilyak from the Chinese on the Sungari, spreading down this river and the Amur from people to people, and the trading expeditions which the Goldi, Olcha, and Gilyak from ancient times to now have conducted annually to the Chinese along the Sungari and on which they have had repeated opportunities to become familiar with and to appreciate the type of construction of the Chinese house, must certainly have contributed most of all to its adoption and further spread among the Amur peoples.

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/355/ In April and May, when spring comes, the Gilyak find it necessary to abandon their winter dwellings and to move into their summer dwellings. First the inhabitants of the earth yurts are driven out of their houses, because they are made wet and uninhabitable by the water running in both from the top and the sides as a consequence of the melting snow and the thawing of the ground. The Chinese winter-yurts, set on level ground, are more serviceable, even in spring and summer, though even in them water sometimes comes through or over